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[Vol. I.]

We deem no apology necessary for occupying a considerable portion of the present number of the Journal with the following Charge, a review of which was inserted in a preceding number. It delineates and enforces, in a style distinguished by simplicity and dignity, several important principles of ecclesiastical polity, and duties of the clerical office. And the application, which is made with so much prudence, mildness, and zeal, of these principles and duties to the situation of the Church in British India, gives additional interest to the Charge. Much is to be expected from the labours in India of such a Bishop as Dr. Middleton.

*A CHARGE delivered to the Clergy of the Diocese of Calcutta, at Calcutta the 7th December, 1815; at Madras the 11th January, and at Bombay the 13th June, 1816; at the Primary Visitation, by T. F. MIDDLETON, D.D. F. R. S. Lord Bishop of Calcutta.*

MY REVEREND BRETHREN,

THE occasion of your being now assembled is not unimportant in the annals of the Christian Faith. The day has at length arrived, when the purest and most powerful of Protestant Churches is completely established in a vast region of Asia; her Clergy, hitherto a small number of detached individuals, acting without concert, and not subject to any local superintendence, are henceforward members of a compacted body, and united under the regimen which every where prevailed in the primitive ages of the Gospel: from the first planting of Christian Churches by the preaching of the Apostles, till we reach the period of modern Innovation or Neglect, wherever there

were Christians, there were Clergy to instruct them; and wherever there were Clergy, a Bishop was placed among them, to advise, to encourage, to admonish, to preserve Unity of Faith and Worship, and to perpetuate a Holy Priesthood. It is superfluous to inquire to what causes we should impute, in the present instance, the delay of a measure so consonant with Christian practice, and of such obvious utility: our immediate concern will be rather to consider, now that the deficiency no longer subsists, in what way we may give effect to the important purposes which the Legislature contemplated, when it made provision for an Episcopal Establishment in British India.

I am fully aware, that in proceeding to the consideration of these points, I am entering upon a subject of no common difficulty: I am deeply sensible of the difference which subsists between the condition of Christianity in these regions, and the order and stability which it has long attained in England: I am ready to admit, that the duties of the Clergy are here to be performed in circumstances somewhat peculiar; that the public feeling is to be considered and conciliated; and that the suggestions of Christian prudence no where require to be observed with stricter care: but the inferences which arise from this state of things, must be drawn with discrimination, or they will lead to consequences which, instead of removing our difficulties, could only tend to increase them. You are not to infer, where an object is definite, and legitimate, and accompanied, as we cannot doubt, with God's blessing, that impediments, however formidable in the outset,

can in their nature be permanent: it would be wrong to infer, that schemes of improvement are not to be prosecuted with ardour, because hitherto they have been scarcely thought of, or under every disadvantage have failed; and admitting the existence of difficulties to the utmost extent, I will venture to remind you, that the just conclusion is the necessity of a ready and conscientious co-operation under one Head; upon whom, after all, (and I feel it to be no light responsibility) the blame of failure must principally rest. And when we recollect, that those who have been most forward to allege the peculiar circumstances of this country as arguments against improvement, have usually been persons not remarkable for their attachment to the Christian cause, I trust that the last to insist upon impediments, and to shelter themselves behind anomalies, will be the English Clergy. We have no natural impediments to contend against, but the manners and habits incidental to an enervating climate: and yet there is no region on the earth, where the religion of Jesus, if due care be taken to plant and to water it, will not flourish. The most dissipated city of the East became one of the earliest and most distinguished seats of the Gospel. We know that "the disciples were called Christians first at Antioch;"\* and that a branch of the Church of Antioch has subsisted for centuries, under every discouragement, amidst the mountains of Malabar.

An unavoidable delay in the promulgation, by the Supreme Government, of his Majesty's Letters Patent, has induced me to postpone, for so long a period, the exercise of certain powers vested in the Bishop, and especially the very important measure of Licensing my Clergy. The new system, however, is now in full force; and I am enabled to inform you, in what light you are henceforward to consider yourselves, as well as to afford you a sketch of some particular obligations.

I wish that I could announce to you, that you were in all respects placed upon the footing of Parochial Incumbents; that each of you was to have his Parish Church, to which he was to be regularly instituted and inducted, and that he was to be assisted in the superintendence of his flock by Church-wardens and Overseers, as the Parochial Clergy are in England. In time, no doubt, beneficial changes will be gradually introduced: for the present, however, you are required to make the best of the circumstances in which you are actually placed; and they are such as to justify the expectation of your discharging the duties of Clergymen with a high degree of usefulness and effect. You are many of you still, by the nature of your duties, Military Chaplains; but by no means subject to all the inconveniences which the name seems to imply. You are placed completely and exclusively under Ecclesiastical Jurisdiction: you have fixed and permanent stations, to which you are henceforward to be nominated by myself; and your correspondence on all Ecclesiastical matters will be carried on with myself or my Archdeacons: the rules prescribed for the regulation of your conduct will be precisely the same, except where local circumstances render it impracticable, with those which subsist at home: my Letters Patent direct me to administer the Ecclesiastical Laws, as they are received in the Realm of England: and they evidently contemplate no other discipline than that under which our Church has been favoured with such manifestations of the Divine Blessing, and still continues, notwithstanding the cavils of bigotted or ignorant men, to be the great depository of scriptural knowledge and sacred truth, and, under Christ, the main support of Christian piety throughout the world.

It is needless, I trust, in any circumstances, to employ much time in reminding Clergymen of the obligations which they contracted, when they solemnly devoted themselves to their Holy Calling; to bring to their recollection, that they promised, by

\* Acts, xi. 26.

the help of God, to "give faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same:"\* and that "in the public worship of God they will use the form prescribed in the Book of Common Prayer, and none other:"† an engagement, which precludes addition, and omission, and every alteration whatever. And yet, perhaps, in the peculiar circumstances attending the situation of the Clergy in this country, one great danger, to which they have been exposed, has been that of falling into habitual neglect of canonical regularity: some practices of this kind have, in truth, come to my knowledge, of which, in the reliance that they will not be persisted in, I would much rather suggest the excuse, than pronounce the censure. I am ready to admit, that the Clergy have hitherto been placed in a condition by no means favourable to the correct and regular performance of their duties. It is doubtless a high advantage enjoyed by your brethren in England, that their attention is so frequently drawn to every topic connected with their profession. Episcopal and Archidiaconal Visitations afford the means of instruction and advice, as well as of a ready and frequent intercourse among the Clergy of the same district: the example of an Incumbent of revered character and approved judgment silently yet powerfully operates on his younger brethren, who are placed in his immediate neighbourhood: and occasionally, the penalties inflicted on the grosser derelictions of duty, and sometimes even on the omission of forms, will not suffer any to fall into a general inattention to subjects of this nature. In the utter absence of these helps and restraints, it cannot be matter of surprise, if uncanonical practices have sometimes been admitted; especially in a country where the Laity themselves, little conversant with such subjects, have not exacted from the Clergy the same attention

to established order which is generally expected at home. These considerations seem to demand, especially at this our first meeting, that I should somewhat enlarge upon the topic of Discipline.

The age in which we live is not generally chargeable with any want of zeal in behalf of Religion. The value of Christianity is felt and acknowledged by the great mass of Christians; and very praiseworthy efforts are made for its diffusion. Much, however, of this zeal is destitute of regulation, or is directed only by the private views and notions of those by whom it is cherished; and while these notions are so discordant, and are sometimes inculcated with so little regard to any recognized authority, it is to be expected, that the obligation to Order in religious proceedings should be little attended to, and in consequence not generally understood: there seems even to be a prejudice against it, as if it were injurious to zeal, by having a tendency to cramp its exertions and to narrow the range of piety. It may be supposed, that an Order of men, who have voluntarily adopted the sober views of the Church of England, and who know the grounds on which her Discipline is established, and have had experience of its use and necessity, will be little liable, on such a subject, to be affected by the fluctuating opinions of the day; and yet, perhaps, it is too much to hope, that any of us, especially in such circumstances, should be wholly exempt from the influence of prevailing sentiment: human nature is too weak to adhere invariably and inflexibly to principles, which, however solemnly adopted and powerfully established, are yet disparaged in the public estimation, and not always observed in practice. I would remind you, then, that the Order and Discipline of our Church are an integral part of its Constitution, considering it as an instrument in the hands of God for the maintenance and diffusion of truth. The inculcation of sound doctrine is perceived by the most superficial, to be the highest object and aim of religious instruction:

\* Ordination of Priests. † 36th Canon.

but it is not always remembered, that sound teaching can be maintained only by salutary discipline ; and that the Unity of Truth must be preserved by a reference to some particular interpretation of Scripture. Neither can provision be generally made for the maintenance of Religion, but through the aid of an Ecclesiastical Polity ; not necessarily, indeed, enjoying the sanction and protection of the State, but sufficiently strong to maintain and enforce its regulations against opposition : which, however, in the present condition of society, is scarcely supposable to any great extent, without the assistance of the temporal power. And such appears to be the actual constitution of the Church of England. Its government and discipline originally emanate from higher authority than any human enactments, or the power of Princes ; even from the Word of God, and the promises of Christ, and the practice of his Apostles : its Liturgy and its Articles, though of human composition, are yet interpretations of Scripture, by persons to whom was committed the Ministry of the Word : and the Rubrics, which it has framed to preserve a decency and propriety of worship, and the Canons, by which it has provided for its Government, are the results of Piety and Experience applied to these particular subjects : the part which the State has taken in these proceedings, has been only to adopt and to sanction them, and to secure to the Clergy, who teach in conformity with such principles, the emoluments, which a Christian State will appropriate to the maintenance of the Gospel, together with certain immunities and honours, to uphold them in the eyes of the world.

If this statement, then, be just, nothing can be more unfounded than any prejudice against the Order and Discipline of our Church, as tending to interfere with a salutary zeal ; I mean, supposing such prejudice to subsist among any of its members. With respect to others, the case is more intelligible, though it hardly deserves our notice : it is natural for those who have no idea of Sacred Truth

beyond the narrow views of the sect or party with which they happen to be connected, to cherish a hope, that if the established interpretation of Scripture were divested of authority, and Order and System could be brought into disrepute, their opinions would meet with less opposition : but with such we have at present no concern. For us it is sufficient to be convinced, that all the undoubted Verities of Scripture are maintained and inculcated by our Church ; that it furnishes the most ample means of grace, and well founded hopes of glory ; that its rites are primitive, and decent, and edifying ; and that it imposes no restraints on zeal, but such as are necessary to Order and Peace, and to the maintenance of that Establishment, under which the purposes of genuine piety are most easily attainable : and if any occasional inconvenience seem to result from the operation of the rules which it has prescribed, it will be right to consider, though I cannot imagine a case, in which the inconvenience can be shown, that in this, as in other instances, particular must give way to general good.

But in considering the unreasonableness of the prejudices against Ecclesiastical Discipline, it were unjust to rest its defence upon abstract principles, or even upon the Constitution of the Church of England. The primitive Church, if we may rely upon the records of its earliest proceedings, was not more remarkable for the zeal and intrepidity of its Preachers, than for their strict conformity to Order, and their care to inculcate respect for discipline on the minds of their converts. To imagine that the first Christians bore any resemblance to the wild fanatics, who act as if it were a mark of piety to "despise dominion and to speak evil of dignities,"\* would indicate an utter ignorance of the history of our Religion. It is well known, that the Order and Discipline, the foundation of which had been laid by the Apostles, was a subject of unremitted at-

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\* Jude 8.

tention in their immediate successors. Not only is this apparent from the writings of the Apostolical Fathers, but still more so, if possible, from the history of the early Councils, and the care to provide for every emergency in the government of the rising Church. Many of the Canons decreed at these Councils refer to Doctrine, and scarcely fewer to Discipline: and though it is admitted, that the work which has come down to us, under the name of "Apostolical Constitutions," did not actually proceed from the Apostles, it has been shown to be of an antiquity little posterior to the Apostolic age, and in the judgment of Bishop Beveridge, has merited the appellation of the "Code of the Primitive Church."\* The truth appears to be, that the zeal of the early Christians went hand in hand with order and submission to authority; and whatever may be alleged of the influence and splendour, which the Church acquired by the conversion of Constantine, it is certain that the jurisdiction of the Hierarchy had been fully recognized from the earliest times; and that the great body of Christians evinced a conscientious obedience to Laws enforced under no other penalty than that of Spiritual Excommunication, and deriving no support from the State.

It is difficult, however, to speak or to think on the present subject, in this quarter of the Globe, without connecting it in some degree with the possible extension of the Gospel. We are aware, indeed, that this is a topic, from the mere mention of which some persons shrink with alarm: and unquestionably, if we could be supposed to cherish the thought of propagating Religion by force, not only ought the subject to be proscribed by common consent, but the idea should be rejected with horror. We bless God, however, that persecution on account of Religion is alike abhorrent from the Faith of Protestants and the temper of the times: the only armour of an offensive kind in the Christian panoply is "the sword of the Spirit,

which is the word of God."\* But if, in the general dissemination of knowledge, the excellence of Christianity should be more fully displayed;—if a faithful and affectionate exhibition of the Truth, as it is in Christ Jesus, should impress the minds of some, who cannot discover either the grounds of their present Faith, or the reasonableness of their Worship;—or if a strict attention to divine ordinances and to Christian duties among ourselves should produce the effects, which so abundantly followed it in the early stages of the Gospel, and should bring in willing converts to Christ, I know not that "any man can forbid water, that these should not be baptized."† And the prophetic Word enjoins us to look to such an event, though it has not defined the precise mode or the time of its accomplishment. In this view, then, the Church in India may be only in its infant state: it may be destined to receive gradual yet continual accessions of strength; and it may ultimately, in the unseen methods of Providence, be made the means of dispensing knowledge and consolation to the descendants of millions, who are yet without its pale: "The kingdom of God," as we are assured, "cometh not with observation"‡ or "outward show."§ With reference, therefore, to such a consummation, however remote, the attention will be naturally directed to the Church Establishment, as the centre from which the whole body of Converts must derive its unity and consistency. In every supposable state of society, except in a temporary coalition of adverse and discordant prejudices, where the object is political power, the Religion which is established by authority, will maintain its just preponderance: and that preponderance, in the present case, while it will be seen to be in favour of a Discipline derived from the primitive ages, and having therefore the sanction of antiquity, would also be found to be most congenial with the habits and the character of the people. It

\* Vide Cotelarii Patres Apostolicos.

\* Ephes. vi. 17.

† Luke xvii. 20.

† Acts x. 47.

§ Marginal Reading

may, therefore, be reasonably expected, that the Government of the future Church, whatever be its extent, should be that which was in force at the time of its foundation; or, in other words, should be Episcopal: that the decent and dignified order of our Establishment should be the model which Christian congregations would adopt; and that from whatever quarter the tidings of the Gospel may first have come, and however imperfectly or partially conveyed, all diversity of practice or opinion should gradually subside in the doctrine and the discipline of the Church. A small Society of Christians may, indeed, be formed upon almost any of the various schemes, which caprice may suggest; and such societies may be preserved from dissolution, so long as an Establishment diverts the jealousy of rival sects: but nothing which has any resemblance to Independency is adapted to the maintenance of Religion amongst a numerous people, and least of all perhaps, when we consider their peculiar character, amongst the nations of the East. Abstract theories of Religious Liberty would be hardly intelligible, where no real or supposed right was felt to be infringed; and the unbiassed judgment would declare for Christianity in that form, in which the fullest provision should be made for Piety, and Order, and Peace.

In offering you, however, these remarks, I am duly mindful, that I am not addressing Missionaries, but the stationary Ministers of an Established Church. I might, indeed, by reverting to an Act of the Legislature in the reign of King William, recognize the two characters in union: it was then enjoined, that "such Ministers, as should be sent to reside in India, should apply themselves to learn the native language of the country, the better to enable them to instruct the Gentoos, who should be servants of the Company, or of their Agents, in the Protestant Religion:"\* and among the Missionary Proceedings of the present day, I have met with none which

have been conducted with a happier combination of zeal and judgment, than one of your own body has displayed.\* It were perhaps to be wished, for various reasons, that Missionary efforts had been exerted principally in the same channel: it should seem to be easier to add converts to an established congregation, than to form one where none existed: and on the ground of Unity the advantage is so manifest, that it were needless to insist on it. But this system seems to have been only partially acted upon; and though, I believe, it has not been formally abolished, a very different one has grown up in its place. My object, however, in this part of my Address to you, has been, not so much to revive it, especially as you have more immediate and peculiar duties, as to enforce an attention to Discipline, with reference to an eventual extension of Christianity, by whatever means, and whenever it may be accomplished. Every consideration which can be urged in behalf of our National Church, clearly supposes it to be well administered, and that the Clergy, each in his station, be observed to discharge his allotted duties with regularity and regard to system. We otherwise become unconnected individuals, and cannot possess in the public estimation any advantage arising from our peculiar fitness to form a general standard. Even with a view to our making converts by the mere force of example, the effect of such regularity can hardly fail to be felt. In the early ages, unbelievers, in endeavouring to account for the rapid progress of the Gospel, laid great stress on the regularity and order of the Clergy; and Sozomen† has preserved to us a remarkable Letter of Julian, the Apostate, to the High Priest of Galatia, in which he urges the Priest to engraft on Paganism the laws and usages, by the observance of which the Christian Clergy had been so successful. But in the lowest view of the subject, and supposing that in the plan of Providence other

\* Charter of the East-India Company, A. D. 1698.

\* The Rev. Mr. Corrie, of Agra.

† Hist. Eccles. lib. v. c. 16.

means should be chiefly effectual in disseminating the Truth, if the doctrines of our Church are ultimately to be received as the preferable interpretation of Scripture, they must be diligently and consistently inculcated; and if her Discipline is to be the model, it must be exhibited in all its strength. This is our proper 'vantage ground: and if we are verily persuaded, that the purest principles of the Christian Faith are those which we are pledged to maintain, and that our Church is really built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, we shall not abandon our ground by remissness, by irregularity, or by *specious attempts at accommodation*.

In the course of my connexion with you, if Providence should spare my life, I shall endeavour to keep in view the general principles here laid down, and apply them to circumstances, as these may arise. For the present, under this head, I will content myself with urging you to a strict conformity with the Rubric and the Canons of our Church: they have the same force in India that they have in England; and they are equally to be observed, wherever they are not plainly inapplicable: of which I shall be enabled to judge. Your Dress, minute as the subject may seem, is by no means to be disregarded; and I am not aware that even the Climate can require us to divest ourselves of any of the external marks of our profession: where, indeed, the Clergy are so few, it is more especially necessary, that they should be distinguishable, and should maintain respect. The same remark will apply to every feature of your deportment and conversation: and, in truth, whenever I consider these points, I am convinced, that the responsibility which attaches to your situations, is even, if possible, greater than that which belongs to Incumbents in England. The Ministers of the Gospel are every where ordained to be lights in the world; but here, in a world of thick darkness: and if any of you hide his light, there is no one at hand to

supply his place, or to keep alive the sacred fire of Divine Truth in a region of wide extent; the charge is committed to a single individual, on whose fidelity and vigilance every thing must depend. Under the same head of admonition, I would remind you of the propriety, wherever there are Churches, of using them in the performance of such Offices as the Rubric does not authorize in any other place. The practice which has been admitted in some instances, of performing the Marriage-Service at all hours of the day, and in private houses, even where a Church is within a convenient distance, I cannot sanction or allow: and even where there is no Church, the decency and solemnity which have prescribed certain hours for the purpose, are quite as deserving of regard in this country as in any part of the world. So likewise in the administration of the Office of Baptism, the attendance of Sponsors is to be required in the manner which the Rubric directs: it is a salutary institution, both with respect to the provision which it makes, for bringing up children in the nurture of the Lord, and as it tends to connect individuals, who are not joined by any necessary tie, in the bonds of Christian Love. There are, probably, other topics of this kind which may deserve notice: but what has been said will, I trust, be sufficient to convey my notions generally, as well as to show the stress which I lay on the specified particulars.

I will conclude the present head with observing, that the subject of Discipline, to a certain degree, involves the Laity as well as the Clergy; who, though they are not compellible to act in defiance of their obligations, and at the hazard of censure, will be naturally anxious to conciliate their flocks, and to gain them over to a cheerful compliance with Order and Propriety, if these in any instance have usually been violated. What, then, is the course which you will pursue? Evidently, I think, you will endeavour to explain the reasons and the fitness which have guided our Church in all her proceedings: it may sometimes

be requisite to do this from the Pulpit : and I am persuaded that a temperate and discreet appeal to good sense and good principle, will never be made in vain. In your Sermons the prevailing topics will be the grand truths of the Everlasting Gospel : the method and the terms of human Salvation ;—the natural weakness and insufficiency of man, unassisted by the blessing of God ;—the alarming consequences of Irreligion and Indifference ;—the obligation to adorn and recommend the Doctrine of God our Saviour ;—and, in short, whatever has a tendency to give not only to your hearers, but to those “ who are without,”\* “ access through Christ by one Spirit unto the Father.”† But while you are advocates for the doctrines of Christianity and for Holiness of Life, I should not think it expedient to inculcate them in such a manner as indirectly to countenance the neglect of any established Ordinance : at home, such conduct would be highly prejudicial, and in this country it would be fatal, to the interests of the cause in which you have engaged. With respect to our own people, there can be little danger, for the present, of their attributing too much to rites and forms in Religion, where many of them for years together have never seen a Clergyman : and with reference to the surrounding nations, visible Ordinances are the only proofs that we entertain a reverence for God : nor can you require to be told, that it is to the too frequent absence of such ordinances, that we are to impute much of the prejudice which subsists in this country against the Christian name. It appears to me, therefore, that you will but imperfectly discharge your duty, if you do not occasionally insist upon *Externals* ; not as superseding, or at all interfering with, the sanctity of the heart and the affections, and the Worship of God in spirit and in truth, but as means conducing to an end, and without which in ordinary cases that end would not be attained.

From subjects connected with the general Discipline and good Order of

our Establishment, it is time that I should proceed to topics more immediately of a practical character, as relating to your ordinary Duties : and these I cannot place in any point of view more interesting or more useful, than by bringing them into as near approximation as possible to the Duties of Parochial Clergy. The model which I would propose to you, is that of the English Parish Priest ; the guardian of morals,—the instructor of youth,—the comforter of the afflicted,—the promoter and director of works of Charity and Love,—and the guide of all, who are entrusted to his charge, in the way of Peace : and I anticipate every objection arising from the different state of Society and the circumstances of the country, in the reply, that this is still the standard to which you should endeavour to make all difficulties gradually yield : as a general rule of conduct, I cannot offer you any which is so likely to carry you to the object which I must suppose you to have in view, the religious and moral improvement of the people committed to your care. Without denying, that there are difficulties, arising in some measure from the fluctuating state of Society, in some instances from a long disuse of religious habits and associations, and generally from your not possessing that prescriptive influence, which attaches to the Clergy, wherever they are numerous and have been long regarded as an order of the Community ; admitting these difficulties, I am still of opinion, that you will not want encouragement in your endeavours to establish a pastoral influence, especially if it be attempted by your taking the lead in plans of Benevolence and Usefulness, which cannot any where originate so properly as with yourselves. That they should proceed from the Laity, while a Clergyman is actually on the spot, is scarcely to be expected, however it may be desired ; and from every thing which I can learn, your lot can hardly be cast, where you will not find a considerable portion of Christian zeal to co-operate with you in any laudable design. The habit of thinking, and still more of acting according to your

\* Col. iv. 5.

† Eph. ii. 18.

views, may not, indeed, be already formed; but if the principle be in existence, you will only have to appeal to it, and to lead it to its proper object. These remarks, however, suppose you to be animated with a sincere desire of doing good: they suppose you to be attentive to the spiritual and temporal wants of your people; to be vigilant observers of every thing, which is amiss; and, in short, to have your hearts in the work of your Holy Calling. And, in truth, I can hardly imagine, in what manner Clergymen, especially in situations remote from the Presidencies, can pass their time, except in pursuits relating to their appointment. In every part of the world, a kind Providence has connected our happiness with our duty: but in no condition is the remark more just, than with respect to Clergymen in India. Here I cannot suppose any medium between habitual attention to duty, and habits of indolence and voluptuousness. In England the case is different: there the Clergy are induced to employ their leisure, and sometimes perhaps more than their leisure, from their proper duties, in various pursuits more or less honourable and useful, and worthy of active minds: they engage in the labours and cares of the Magistracy; or they cultivate their own glebe; or Literature has attractions which are here unknown: and happily for the Country, the education of the youth of the higher and middle classes of the Community is almost exclusively in their hands. From all such engagements you are necessarily precluded; and this circumstance justifies the supposition, that here you can have no other pursuits, than the duties and the studies of your profession.

Among the objects, then, which fall under the head of *duties*, I would recommend to your particular attention, the state of the Military; who, indeed, in some instances constitute nearly the whole of your flocks. There cannot be a class of persons more in need of pastoral superintendence, and of instruction in the truths of our Religion: too frequently, it is to be presumed, that the commonsoldiers were brought

up in habits of profligacy; and still more frequently, that whatever of good they learnt in their childhood, has been lost from long disuse. You cannot, then, be engaged in a more Christian object, than in seeking to reclaim them; in awakening them to a sense of their danger; in urging them to receive instruction; in visiting them in their sickness; and in dispensing to them the consolations of our Holy Faith. And scarcely, if at all, less valuable will be your labours in the conduct of *Regimental Schools*; in which, agreeably to the design of *His Royal Highness the DUKE of YORK*, the principles of the Church of England are to be inculcated on the plan of the NATIONAL SOCIETY.\* It is not to be expected that the Masters of such Schools should be always sufficiently acquainted with the system, to carry it on with the fullest effect; and in no case can it be supposed, that the superintendence of a resident Clergyman, who interests himself in the good order and the religious improvement of the children, can be unavailing or superfluous. In the furtherance of these objects, and I will add, of almost every object, which I can imagine you to have at heart, I rejoice that you will henceforward be furnished with most effectual assistance. By the blessing of God, a *Diocesan* and *two District Committees* are already established, of THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE; a Society which has been honourably known in India in one of its departments for more than a century, and will now, I trust, be actively employed in disseminating Christian Knowledge in the East, among our own countrymen. The attention of the Committees will especially be turned to the condition of the European Soldiery in Barracks and Cantonments, and, in short, wherever vice or ignorance is found to subsist among the British in India. I consider the want of such an Institution to have been hitherto a great impediment to the success of your labours. Of Bibles, notwithstanding

\* General Orders, 1st Jan. 1812.

the exertions of another Society, there is not, I believe, any redundancy; Prayer Books are exceedingly scarce; Elementary Tracts, such as you could properly use, have but rarely found their way to this country; approved books for the use of Schools appear to be in great demand; Expositions of the Church Catechism are not commonly met with; and Instructions for those, who are to be Confirmed, may be imagined to be little known: but these, and, in short, every thing which can be useful in aid of pastoral instruction, will now be easily procurable. Of these Committees, all the Clergy, I believe, who have heard of their formation, are already members; and I should be negligent of my duty, if I did not suggest to you the propriety of recommending them to notice among all, who value Christian Knowledge, and who would promote it amongst their brethren in a foreign land.

To the subject of your *Studies* it might seem superfluous to advert: and yet with reference even to this particular, I cannot forbear to offer you one or two suggestions. The Christian Clergy in the primitive ages were placed in circumstances not essentially different from your own: they were often the Pastors of very small flocks, surrounded by Pagans, with whom they were obliged to have frequent intercourse, and towards whom to observe the greatest circumspection: and many of the earlier Canons and Constitutions were framed expressly with a view to this state of things. You cannot suppose me to ascribe to them any authority, where they have not been adopted by our Church; but as they were the dictates of primitive piety and of practical experience in situations often analogous to your own, I cannot but be of opinion, that the study of them; as well as of the manners and habits of the first Christians, and especially of the Clergy, may be recommended as an appropriate employment of your leisure. The *Christian Antiquities* of BINGHAM will alone supersede a multitude of volumes relating to the subject in question; as comprising a vast

collection of facts respecting the early history of our Religion, and calculated, on many accounts, to afford you valuable hints for the regulation of your conduct.

Another study, which I would particularly recommend to you, is that of the *Evidences of Christianity*. The flimsy Scepticism, which prevailed in England, some years since, among those who knew little of Religion, except from cavils and objections, is, I have reason to apprehend, not wholly unknown in India: and it is possible that even a learned Divine, whose studies have proceeded upon a conviction long since established, that the Gospel came from God, may not be always prepared to convince the gainsayer, or to meet a fallacy with all the force of truth. But it is not, perhaps, to the mischievous zeal of Deists in Europe, that we should ascribe all the Scepticism, the symptoms of which may be detected in India. There are circumstances attending a long residence in this country, which without any extrinsic aid must operate against a clear and decided belief of Revelation. The total disuse of public worship, not unfrequently occasioned by necessity, might of itself be thought sufficient to create Indifference: but when persons, who see little or nothing of their own Religion, are almost daily spectators of the rites of Superstition;—when they are told, that it has descended with all its usages from the most remote antiquity;—when they observe, that millions appear to believe in it, and rigidly adhere to its injunctions, and that these are generally regular in their lives, and peaceable in their deportment;—when extravagant commendation is given to passages in their Sacred Books, as conveying no unworthy notions of the Creator;—and when the mind is called to witness the various ways, in which men do homage to the Supreme Being;—in such circumstances, it certainly requires a deeper acquaintance with the true state of the question than is usually to be expected, to be proof against inferences which are formed almost imperceptibly, and which, we

know, have sometimes led to opinions avowedly hostile to the exclusive claims of the Gospel. It is not considered, that Antiquity is not even presumptive evidence of Truth, besides that it is not peculiar to one mode of Faith;—that millions may be kept in error, where knowledge is proscribed and forbidden;—that the peace of human societies is by no means the only, or the ultimate object of true Religion, and that Morals are not merely something negative, but are a positive and active compliance with the authenticated will of God;—that sublime conceptions of the Deity are attainable without Inspiration, and that when they are blended with the absurd fancies of a disgusting Mythology, it may well be suspected, that both have not been derived from a common source;—and that after all, the Evidences of Christianity are peculiarly its own; I allude, not merely to Prophecies, nor to Miracles, nor to the Character and Doctrines of Christ, nor to the moral effect produced on his Apostles by his Resurrection, and by the Descent of the Holy Spirit: I mean, that it is an Historical Religion: the History of the whole Dispensation is before us from the Creation of the World to the present hour: and it is throughout consistent with itself and with the attributes of God; gradually developing one vast design through a progression of ages, which makes it impossible that our Faith can have been fabricated by the collusion of many, or by the artifice of a single impostor. Of its two competitors, the one has no History to produce, but in the place of it refers us to Inscrutable Antiquity; while of the other, all that can be told, lies within a narrow compass, and furnishes its best refutation.

You will not, then, be surprised that I recommend to your particular attention the study of the Evidences of our Faith. The writings of Grotius, of Stillingfleet, of Leslie, of Lardner, and of Paley, contain, probably, the substance of all, which has been written on the subject: you will, of course, store your memory with those reasonings especially which are

most applicable to the circumstances; and it is not impossible, that you may sometimes be led by local considerations to pursue very profitably, and to extend reflections, on which those great writers were not required to dwell. These studies will be well rewarded, if they enable you to reclaim one gainsayer, or in a single instance to relieve the anxiety of ingenuous doubt; and this, you may hope, with the blessing of God, will be the usual result. The Evidences of Christianity are so various in their kind, so peculiar in their character, and so independent of each other, that considering them merely as a combination of moral probabilities, they lead to a conclusion little short of mathematical certainty; and of which the parallel cannot be produced in behalf of any falsehood which has ever been imposed upon mankind.

I have detained you at this our first meeting somewhat longer, probably, than can ever be requisite hereafter; and yet I am aware that many important topics may still remain untouched. It is to be supposed, that in so vast a charge I am yet only commencing my inquiries; and in order to facilitate them, and to ascertain the precise points which especially demand my notice, I have directed that a *Circular Letter* should be sent to all of my Clergy, desiring distinct answers to the several questions proposed; as the only method of becoming at once, in some degree, acquainted with the condition of a Diocese, to the actual Visitation of every part of which, within the compass of two or three years, no ordinary strength is equal. The result of these our joint endeavours, I trust, will be the establishment of Christian order and piety wherever the principles of our Faith are professed through the British Empire in the East. Your numbers, indeed, are at present inadequate to the spiritual wants of the people; and I regret that in a country, where the professors of other modes of worship offer a visible homage to their Maker in the proudest monuments of native art, our Christian edifices are rarely such as to mark our zeal in the ser-

vice of God, and are much fewer than the Clergy. Still, however, you are required to make the best use of your present means; and so soon as I shall be enabled, from a full acquaintance with the state of my Diocess, to represent its wants, it cannot be doubted, that a Christian government will readily attend to the first of its Christian duties.

I now, my Reverend Brethren, dismiss you with my fervent prayer, that the succours of the Holy Spirit may be abundantly vouchsafed to all of us; that we may be actuated by a patient zeal for the glory of God and the salvation of human souls; and that we may each of us, in his allotted station, hourly and habitually remember the account which we must one day give at the Judgment-seat of Christ. In the various allotments of human duty, by which Providence is pleased to make trial of man's obedience and love in this probationary state, I can hardly imagine any condition, in which fidelity or neglect leads to consequences more momentous in Time and in Eternity. In that awful day, when these consequences shall attach to each of us, may we severally be invited to enter into the joy of our Lord.

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*The FIRST ANNUAL REPORT of the Newark Female Bible and Common Prayer Book Society; presented at the Anniversary Meeting, held in Trinity Church, on Ascension Day, May 15, 1817.*

THE Board of Managers of the NEWARK FEMALE BIBLE AND COMMON PRAYER BOOK SOCIETY, present the first Report of their proceedings, with sentiments of lively gratitude to the "Author of every perfect gift," that he has permitted them to be instrumental in the great work of extending the benefits of moral and religious knowledge to those of their fellow creatures who are sitting in darkness and in the shadow of death.

While the Christian world seems alive to these important concerns, the Females of Trinity Church rejoice in being partakers in that ser-

vice which is thus rendered to the religion of the Cross, and they earnestly implore the divine favour for the encouragement of their future exertions.

At an early period in the past year, it was resolved by the Board to make this Society auxiliary to the "Episcopal Society of New-Jersey, for the Promotion of Christian Knowledge and Piety;"\* thereby rendering to that Society a considerable aid, while a proportion of the funds were retained for the use of the Board.

From the Treasurer's Report, it appears that *two hundred and thirty-three dollars and thirteen cents* have been paid into the Treasury; of which sum, the annual subscriptions have amounted to *one hundred and thirty-eight dollars*—donations, *seventy-eight dollars*—and *seventeen dollars and thirteen cents* have been received for addresses and books.

*One hundred and twenty dollars* have been remitted to the Episcopal Society, in return for which fifty-six Bibles have been received.

One hundred and five Prayer Books have been purchased at thirty-eight cents per copy—twenty-two Bibles, large duodecimo, at eighty-seven cents per copy; and tracts to the amount of five dollars and seventy-five cents.

The whole number of Bibles and Prayer Books purchased, have been distributed, viz. Bibles, 78; Prayer Books, 105.

Twenty Bibles, and twenty-five Prayer Books, were distributed in the county of Sussex, and received with many thanks.

The vacant parishes in this Diocess contain numbers whose circumstances will not permit them to purchase; but who would gratefully receive Bibles and Prayer Books from this Society.

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\* This Society was established in the year 1810, and recommends itself to every Episcopalian by the important purposes of its Institution. It distributes Bibles, Prayer Books, and Tracts; and when the funds admit, will assist in the education of young men for the ministry.

A congregation is about being organized\* in the village of Pater-son, where a large number of Bibles and a few Prayer Books have been distributed.

In the county of Sussex, a wide field is represented by the Rector of this parish, as offered to the benevolent exertions of this Society, in the distribution of the holy Scriptures and the Book of Common Prayer. While in this and other portions of our state, there are presented advantages to the cultivators of the soil, or to the man careful above all things of his worldly interest, there are subjects for the benevolent spirit of Christianity, to show what transcendent blessings can be brought to the unenlightened and indifferent, by the agency of such institutions as the one whose exertions we this day record.

JANE MACOMB, *Corr'g Sec'y.*  
*Officers and Managers for the en-*  
*suing year.*

OFFICERS.

Mrs. Bayard, *President.*  
Mrs. Nelson, *1st Vice-President.*  
Mrs. Macomb, *2d Vice-President.*  
Miss Jane Macomb, *Corresponding Secretary.*  
Miss Margaret Kearney, *Recording Secretary.*  
Mrs. Maverick, *Treasurer.*

MANAGERS.

Mrs. Cammann, Mrs. Thibou,  
Mrs. Whitlock, Mrs. Halsey,  
Mrs. Johnson, Miss Rutherford.

A NIGHT SCENE.

(*From the Edinburgh Monthly Magazine.*)  
Now flaming no more on the soft-heaving  
main,  
The sun's parting splendour is shed;  
Night's dark-rolling shades have enve-  
loped the plain,  
And the twilight's faint visions have fled.  
No longer in Day's gaudy colouring glows  
The landscape, in Nature's diversity gay:  
The loud-lowing herds are now lulled to  
repose,  
And hushed are the sounds from the ham-  
let that rose,  
And the music that flowed from the  
spray.

\* This has since been accomplished, and Wardens and Vestry appointed, and a Delegate elected to represent this Parish in the State Convention.

How solemn the hour! In their splendid  
career

The planets revolving are seen;  
And the proud towering hills 'neath their  
glimmering appear

As the shadows of things that have been.  
Dread Silence, her empire o'er Nature to  
prove,

Forbids that a whisper be heard in the vale  
Save the breeze breathing soft through the  
far-stretching grove,  
And the light curling waves in sweet ca-  
dence that move

Where the lake's gently kissed by the  
gale.

From behind yon dark hill, in deep sable  
arrayed,

The moon soars majestic and slow;  
And her mild-beaming rays sweetly pierce  
through the shade

Of the thicket that waves on its brow—  
And now, her full orb o'er the mountain  
impending,

Sublime in bright glory she glows in the  
sky;

A stream of soft light o'er the vallies de-  
scending;

On the lake's silver breast trees and cot-  
tages blending

With the splendours effulgent on high.

Great Ruler of all! while transported I  
view

This fabric so glorious and fair,  
Oh! teach me with rapture and reverence  
due

To trace benign DEITY there—

Serene as yon orbs in thy radiance shine,  
And light, life, and joy, to creation im-  
part,

So fair from my soul beam thine image  
divine,

And fervent, diffusive, unchanging like  
thine,

May benevolence glow in my heart.

CHURCH of ENGLAND in CANADA.

AN urgent appeal has been lately made in England in behalf of the inhabitants of the Eastern Townships in Lower Canada, for assistance in erecting churches in connexion with the Established Church at home. The population is entirely Protestant, and amounts to the number of twenty thousand souls, extending over a territory of three thousand square miles. Except in the seigniories of St. Armand and Caldwell Manor, the whole of this country is totally destitute of churches. Throughout the district, the people feel sensibly the want of places of public wor-ship; and at several meetings lately held, they have resolved to build churches as soon as their means are more equal to so great an undertaking. But, without some aid, it is feared that they are unable to

accomplish this desirable but expensive object. At the same time it must be observed, that in Canada a much smaller sum will be sufficient for the purpose than would be requisite in Britain; since the materials and other expenses of building are cheap proportionally with the poverty of the people. When it is considered that twenty-five years ago the greater part of this country was an uninhabited wilderness; that all the settlers were either labourers or poor farmers; that it was necessary to build houses for themselves, and barns for their stock and grain; that roads were to be made, and schools erected; and all this without the least assistance from any public fund; it cannot be a matter of surprise that there are scarcely any churches, and that an appeal should be made to the generosity of the mother country.

At present there are only three ministers of the Established Church in the Eastern Townships of Lower Canada. Their salaries (200*l.* sterling per annum) are paid partly by his Majesty's Government, and partly by the Incorporated Society for the Propagation of the Gospel in Foreign Parts; and an extension of similar support has been promised to any township in which the inhabitants shall erect a church and a parsonage. These conditions are, on various accounts, wise and salutary; but it is manifest, that unless the people are enabled, by pecuniary assistance, to meet these terms, they cannot derive essential advantage from this liberal offer. It will be satisfactory, however, to those who are disposed to assist them, to be informed, that, notwithstanding their slender means, they are ready to use every exertion on their part, and to make such sacrifices as shall render them worthy of public benevolence. To this may be added the gratifying intelligence, that well-educated clergymen may be procured in England, who will go to Canada, and that there are now several young men prosecuting their studies in that country, with a view to admission into holy orders.

Among the donors, we perceive both the archbishops, with a considerable number of the bishops, his Majesty's ministers, several colleges at Oxford, and a highly respectable list of the nobility, gentry, church dignitaries, and private clergy.

The Lord Bishop of Quebec having represented that the circumstances of the inhabitants of the province of Upper Canada, and of some other parts of the diocese of Quebec, are similar to those of the inhabitants of the Eastern Townships in the Lower Province, and that they are equally with them deserving of assistance from the benevolent; it is proposed to extend the plan of the subscription, and to make

it general in affording aid in the erection of churches, according to the Establishment of the Church of England, to the inhabitants of both the Canadas. The population of Upper Canada, consisting almost entirely of Protestants, exceeds one hundred thousand souls. The appeal in behalf of the interests of the Church, and of the inhabitants of the Eastern Townships, having been so favourably received, and supported by liberal contributions of numerous benefactors, it is hoped that their example will be followed by many pious and charitable persons; and that similar aid and encouragement towards the erection of churches will be afforded to the rest of the inhabitants of both the provinces.

The Lord Bishop of Quebec, the Hon. and Rev. Dr. Stewart, of St. Armand, in Lower Canada, and the Rev. Dr. Strachan, of York, in Upper Canada, are answerable for the proper disposal of the money subscribed.

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#### EXHORTATION to the *GAY* and *FASHIONABLE*.

##### *An Extract.*

THERE is yet another class of persons who need to be reminded of the necessity of holiness, and who have not the excuse either of occupation or ignorance to allege. I mean the gay and fashionable, who spend their time in one unceasing round of vanities, and never pause for a moment to think whether their course of life is pleasing in the sight of God. Yet would they deem it highly uncharitable to deny them the name of Christians, or to compare them to the heedless insect which flutters round the flame, and cannot be driven away, till at last it is caught by it and consumed. How awful is it to see human beings—beings made for immortality—beings possessing, in many instances, shining qualities and great cultivation, who yet go on from day to day, as if their only concern was to get to the end of life, without perceiving their progress towards it, living as if there were no hereafter; living, as the Apostle expresses it, without God in the world! O that he would graciously enable the voice of truth to penetrate for once into their hearts; that some at least of these careless ones might have their attention arrested, and be persuaded to consider for what they were made and whither they are going! Turn not a deaf ear, I beseech you, to the voice of instruction. Do not let the enemy of your souls persuade you that religion is a foe to cheerfulness, that you will be less happy for making God your friend; that your present hours will be clouded by the certainty of possessing eternal and unchangeable felicity. Neither let him

persuade you that you are safe, because you may not be grossly sinful; that amiable tempers and engaging manners can supply the place of sanctity of heart, or that God will be satisfied with any thing less than the consecration of your souls to his service. Let me appeal to your consciences, whether you believe the Scriptures to be the word of God? If you do not believe them, why do you mock him by attending on his ordinances? why do you call yourselves the disciples of his Son? If you do believe them, to what part will you refer for a vindication of your conduct? To what part rather will you refer and not find yourselves condemned? Do you not read, not only that the wicked shall be turned into hell, but also all they that *forget* God? Is not a woe denounced against those who have "the harp and viol, the tabret and pipe, and wine in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands?" Does not our Lord inculcate on his disciples poverty of spirit, sorrow for sin, purity of heart, renunciation of the world? Does he not teach them to aim at being *perfect*, even as their Father which is in heaven is perfect? Do not his Apostles condemn those who are "lovers of pleasures more than lovers of God?" Do they not say, "She that liveth in pleasure is dead while she liveth! Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? If any man love the world, the love of the Father is not in him?" Such undoubtedly is their language: you must therefore take your choice. You must be holy, or you must renounce the name of Christians; at least you must renounce the promises and hopes of Christianity.

But perhaps, whilst I am insisting on the necessity of holiness, some will accuse me of corrupting the Gospel, and teaching men to seek for the blessings of another life by works and not by faith. God forbid that I should be guilty of so gross an error. No; it must always be contended that we are justified by faith without the deeds of the law, that our own holiness will not suffice; that our hope must rest altogether on the atonement and righteousness of Christ. Still let it be remembered, that, whom God justifies, them he also sanctifies. True faith is known by its fruits. Its constant tendency is to produce holiness of heart and life; and when they do not appear, there is too much reason to conclude that a man has not faith, and therefore that he is not justified.

#### PLAIN and PRACTICAL PREACHING.

##### *An Extract.*

We apprehend no very great difference is necessarily called for in the style of

ordinary practical instruction, from the mere circumstance of the congregation to whom it is addressed. That "the poor want principles, and the rich want practice," though a saying, we believe, of the eminent Secker, yet is one of which we could never fully appreciate the force. Both classes are equally, by nature, averse to the humbling doctrines and self-denying precepts of the Cross of Christ; and whilst, for any thing we can see, the poor are as immoral as the rich, and often much more grossly so, we cannot generally discover in the rich, either from their education or their subsequent study, at all clearer views of the doctrines of the Bible and the method of salvation through Christ, than in the poor. It has *also* been observed with much more justice, according to our opinion, that, "if the poor are more unlearned than the rich, they are not more foolish;" and we are on the whole much inclined to believe, that, with the exception of a few hard words and learned allusions, which had better always be dispensed with in the pulpit, both the poor and the rich will be found generally and pretty equally benefited by the same sermon; requiring the same statements, interested by the same illustrations (*local* illustrations excepted), and warned by the same appeals. Perhaps, as a general rule, it might be safely prescribed to preachers to adapt themselves to the *lowest*, we do not *quite* say the *youngest*, of their audience; leaving it to his discretion and good taste to offend neither against the rules of correct speech nor orderly writing. And in this case it might be whispered to the instructors of both; on the one side, to venture a little more into the path of easy and familiar scriptural exposition; and, on the other side, to adopt rather a severer canon both of argument and illustration. We should wish neither species of preacher wholly to forego his own peculiar turn of thought and sentiment, and to merge into the other. Both may, with proper discipline, and God's blessing, render eminent services to the Church of Christ; as both may diminish their usefulness by mismanagement.

#### *From the New-York Evening Post.*

MR. COLEMAN,

ALLOW an Episcopalian to correct some misconceptions which appear to be entertained of the design and purport of an extract from a Pastoral Letter of the Bishops of the Protestant Episcopal Church, which appeared in your paper some time since; but which, with the accompanying observations, did not fall

under the notice of the writer of these remarks until within a few days.

There was no exercise of discipline with respect to any of the topics considered in that extract. The general admonition is addressed "most pointedly to the clergy," that "the Christian profession exacts a greater abstraction from the world than that which consists in abstaining from acknowledged sin." A reference is made to those practices which a professor of religion "ought not to countenance," because they "are nearly allied to sin, or easily abused to it."—With regard to certain amusements not of this description, a caution is expressed against employing too much time and lavishing too much affection upon them; and "aware of the difficulty of drawing the line between the use of the world and the abuse of it," owing to the "diversity of natural temperament and the different states of society in which men are placed," the Pastoral Letter warns against that near approach "to the territory of sin," which may endanger the safety of the Christian.

Of the practice of "gaming," and of those practices "involving cruelty to the brute creation," there certainly can be no advocates among the friends of religion and morals. With these practices, the "exhibitions of the theatre" are condemned in the Pastoral Letter; not, because, as "works of fiction," they may have in view "instruction or amusement;" but, because, as "they have been in every age, and are at present," they abound in "the disgusting effusions of profaneness and obscenity," and present "what is radically base in alliance with properties captivating to the imagination."

These sentiments of the Pastoral Letter indicate no design to make men "ascetics," or to condemn a moderate participation in those innocent amusements that refine and polish social life. But it ought not to be forgotten, that the limits of innocent refinement may be exceeded, and those corrupting pleasures may become generally prevalent, which will lead society in the retrograde course of sensuality and vice to a state worse than "barbarism."

There was no attempt, then, Mr. Editor, in this business, on the part of the Bishops, at the exercise of discipline; no condemnation of such an indulgence in the amusements of social life, as does not deaden the sensibilities of the heart to spiritual good; but there was certainly an attempt to establish, as necessary to the character of "a good Episcopalian," that he should not be "a lover of pleasure more than a lover of God."

AN EPISCOPALIAN.

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#### OBITUARY.

It is with feelings of no ordinary grief, that we record the death of the Rev. Dr. BOWDEN, who departed this life on the 31st of July last, at Balltown Springs, where he had gone for the benefit of his health. Neither our time nor our feelings permit us now to expatiate on the merits of the venerable deceased. Able and faithful as a Professor of Columbia College, he was endeared to Episcopalians by the talents and the zeal with which he uniformly advocated the principles and interests of their Church. And those who knew him will cherish with mournful pleasure the recollection of the sincerity of his piety, the purity of his character, and the disinterestedness and warmth of his attachment. In recording his decease, a melancholy feeling is also excited by the recollection, that he is the last of the Clergy of the Church in this state, who received their orders immediately from the parent Church. May their virtues descend to their successors.

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#### LATE PUBLICATION IN ENGLAND.

Ecclesiastical Colloquies; or Dialogues on the Nature and Discipline of the Church of England, with a particular Reference to certain Popular Objections; designed to establish the young Members of the Church in the Principles of Conformity. By the Rev. L. J. Hobson.

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